A PATERN FOR True Proteſtants.

Setting forth

Divers Examples by way of Encouragement to all the Kings Subjects, to be Liberal in their Contributions towards the Rebuilding of

S. Pauls Cathedral

LONDON.

Fit to be made Publick.

On King *INA* Building a Church.

Melchiſedech noſter meritò Rex atque Sacerdos,
Complevit veræ Religionis opus:
Hinc abiens, illinc meritorum fulget honore,
Hic quoque geſtorum laude perennis erit.

London, Printed for *T. Burrel*, at the Golden Ball under S. *Dunſtans* Church in Fleetſtreet. 1679.

A Word for St. Pauls *Cathedral, riſing like a Phœnix out of its Aſhes.*

ENGLAND for the magnificent and ſumptuous building of Religious places, and the number of them, ſurpaſſes even thoſe places that are moſt famous: and *London* for many ſtately Churches, and St. *Pauls* Cathedral now building, will be famous in all after Ages and Generations.

This famous Pile of Building was firſt founded by *Ethelbert* the firſt Chriſtian King, and the ſixth Monarch of the *Saxons:* and it was enlarged by the pious Bounty of *Erkenwald* the fourth Biſhop of that See, above 1000 years ſince.

The Clergy and the People of *England* and *Ireland* contributed very largly to that great Work: the devout people of that *primitive age* were for the building of Churches; whereas a ſort of *Mongrel Chriſtians* of this Age are for pulling of them down. They with a chearful heart and a liberal hand promoted that work, which men now out of a baſe ſordid covetouſneſs do what they can to hinder, with their *Ad quid perditio hæc?*

In the Year 1561 the work of long time and ſo many ages was in danger to have been conſumed by a Fire, which was occaſioned by the negligence of a *Plumber*, leaving his Pan of Coals in the *Steeple*, whiles he went to dinner, by which the *Steeple* was fired and burned down, not without great damage to the Roof of the *Cathedral*. The occaſion of firing this Fabrick was attributed to *Lightning*, as if God had no great love for Buildings of that nature, the people of that Age in their common *Almanacks* computing thus, *Since St. Pauls Steeple was burnt by Lightning, &c.* The true Cauſe of this Fire being ſtill

ſmothered till the *Plumber* came to die, and then (not daring before) did atteſt the truth of the premiſſes, as Dr. *Heylin* informs us, to whom we are beholding for light in many things of moment.

Some poor *low-ſpirited* Chriſtians, that love that Religion which is cheapeſt, could now have wiſh'd, that when their Miniſters came to preſs them to a Contribution, that it had then periſhed to the very Foundation, that it might have ſav'd them the expence of a Piece of Silver.

Q. *Elizabeth* gave towards the Repair of it 1000 Marks in Gold, and 1000 Load of Timber. The *Citizens* gave 3247 *l.* and upwards. The *Clergie* 1461 *l.* The *Biſhop of London* near 1000 *l.* The *Dean and Chapter*, the *Judges* and Officers of the *Kings Bench* and *Common Pleas* gave very largely at that time. So that in 1566 it was all repair'd and made good again, ſave the *Steeple*, which was never built, but had been built if the *Scottiſh Rebellion* had not broke forth about *Anno* 1641. In which Wars the *Fanaticks* made this famous *Temple* a Stable for their Horſes, a Garriſon for their Souldiers; acting after the mode of that Prophanation of the Temple which Chriſt rebukes, *It is written, &c. but you have made it a den of thieves.* And their Officers, as exceeding them in Dignity, ſo in Iniquity, ſaid it, ſuffer'd it, and lov'd to have it ſo.

But 1620, K. *James* obſerving, that the Tower grew every day more and more out of Repair, granted his *Royal Commiſſion* to divers Perſons of Honour, to find out means how it might be repaired, it being the moſt eminent and principal Ornament of this Kingdom

The *King* and the *Nobility* gave vaſt Summes of Money to it. Dr. *King* then Biſhop of *London* gave 100 *l. per an.* as long as he continued Biſhop there. *Montaigne* procured vaſt quantities of Stone from *Portland.*

But then comes B. *Laud* to the See; this glorious work was reſerved for that *great-ſpirited man*, who gave 100 *l.*

per

per an. whiles he was Biſhop there, and in a ſhort time by his prudent management of this great Concern Moneys came flowing in apace, the *Chamber of London* then and now being the Treaſury for this Work, was repleniſhed with 5416 *l.* ſo that in *April* 1631 the Work begun.

The Miniſters in thoſe times gave commonly the tenth part of their Spiritual Promotions, ſome more, the fifth part. There was then (as now) a publick Contribution, which was but for the Repair of this *magnificent Structure*, that amounted to very much above 100000 *l.* as appears upon Accompt.

K. *Charles* the Firſt and Laſt gave above 10000 *l.* to it. Sir *Paul Pindar* contributed much to the Beautifying thereof, ſetting up the Statues of the *Norman Kings*, who had been great Benefactors to it, beſtowing moreover above 4000 *l.* upon the Croſs Iſle.

Before the *Scottiſh Rebellion* brake forth, the Contribution amounted to 15000 *l. per an.* which afterwards as the Wars increaſed abated to 1500 *l. per an.* and ſuddenly by degrees to leſs, to little, to nothing at all. So great Enemies are *Rebels* to Religion, though that's their Holy-day Cloke.

This vaſt Structure (*the Cities famous Ornament*) was in times of *Popery* maintained, and kept in Repair by ſuch Monies as were given by them, that came to viſit the *Shrines and Reliques* of that place, according to the pious Devotion of that Age: Shall the *darkneſs* of thoſe times *outſhine* the *light* that we live under?

By that which has been ſaid it appears, that there was a Contribution made of above 100000 *l.* which was but for the Repair of this Fabrick; what then in any mans Judgment muſt the new building it from the Foundation coſt?

The *Kings Majeſty* recommends it to your Charity, and will you deny him who has been the *Repairer of our breaches?*

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The *City of London*, which has been ſadly exhauſted by building their *Parochial Churches*, and other publick Buildings, deſires (which otherwiſe would ſcarce ask) your help. The Trade that all the Kingdom (eſpecially places that are adjacent) hath with this *Metropolis*, that taking the Commodities of the Countrey, and the Countrey again taking its Money, may juſtly expect ſomething from every one that it able; *eſpecially* ſeeing the *City* hath been always ready and liberal upon the like occaſions to extend their help to you.

Remember 'tis the great *ornament and ſplendour* of this Kingdom, ſet your helping hands to the building of it up again, thereby ſhewing your ſelves to be true *Engliſhmen*. Don't ſay as the *Edomites* concerning *Jeruſalem* and the *Temple*, *Down with it*, *down with it*, *even to the ground*. There's no doubt but the *Reverend Prelats*, all dignified perſons, (eſpecially the *Dean and Chapter* of that See) have done to their Ability, being therein Exemplary to all *Clergie-men*.

I have hopes that the inferiour Clergy will readily imitate their good Examples. Remember we had not enjoy'd our *Churches* but by *His* means, who ſo paſſionately deſires that this Work may proſper; O never let our *backwardneſs* to ſo good a Work, caſt that Aſperſion upon the firſt Undertakers, as was upon the *fooliſh Builder* in the Goſpel, that began and was not able to finiſh.

We have ſome that would be accounted *Clergie-men*, (Miniſters of the Goſpel they call themſelves; *Gifted Men* they are, but they'l keep their Gifts for themſelves and theirs) that have Monies (and too much) to foſter and nurſe up *Rebellion*, *Sedition*, *and Schiſm* amongſt us, that do *ædificare in ruinam*, that are liberal of it even to prodigality for thoſe deſtructive ends: If we ſhould ask any thing of them to this great, this good Work, they cry out in the Grammar Language, *Parcamus pecuniæ*.

Theſe

Theſe men have their *little Churches* in Great mens Houſes, and do affront this by alienating the minds of others from it, becauſe they themſelves are unwilling.

And for the *puny Fanaticks* of inferiour *claſſes* (*your ill-bred Brood*) we may ſooner expect the building of it by a Miracle, than to get any thing from them.

In former times the *Ancients* were wont to erect *Statues* to the Honour of ſuch as had done any thing Famous for their Countrey; certainly we muſt build *Gallows* for ſuch as are *ſtubborn, irregular, unnatural, and diſobedient* Children to their *Political Father the King*, and their *Spiritual Mother the Church*, that will do nothing for either, but all things in oppoſition to both.

You of all the people in the Kingdom can make breaches and faults in *our Churches*, but you'l mend none. *You* have greater Privileges than any other of His Majeſties Subjects; to that purpoſe you *un-Church* your ſelves: *pray*, do you expect to be of the *Church Triumphant* in Heaven, when you voluntarily excommunicate your ſelves out of the *Church Militant* here on earth? *Undutiful Children!* that call your *Mother* Whore; *Uncharitable people!* that would go to *Heaven* alone, though we are not willing to go without you.

There was never ſo much vanity and laviſhneſs ſhew'd in *building our own Houſes*, as in theſe days: many have built themſelves *out of doors*, ſo that they have nothing to give; *a juſt Judgment* and *a ſore Evil*, to ſuch as dwell in Ceiled Houſes, and let *Gods Houſe* lie waſte for ſo many years.

And now again a *Word* to you *my Brethren of the Clergie*, all or the greateſt of my hopes is in you; methinks I I ſee a forwardneſs and willingneſs in you to this work: there are none ſo fit for *Church-work as Church-men*. But perhaps ſome of you may object, that this *Adviſo* comes too late, the Subſcriptions are over in many places already.

dy. No queſtion of it *your Subſcriptions* will be acceptable at any time, and *your Reward* will be equal with them that went before you. If you come in at the *eleventh hour* of the day, your labour will be as grateful as theirs that came in at the *firſt hour*. Help forward the *Lords work* againſt the mighty Oppoſitions made (and never made till theſe late Licentious Times) againſt *Churches and Church-men*. If you ſubſcribe according to your Ability, and I may live to ſee the *Top-ſtone* laid, I ſhall be ready to ſay, *Lord, now letteſt thou thy Servant depart, &c.* I have my end, and ſo has this ſhort Diſcourſe.

Valete in Domino.

FINIS.